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EDITORIAL NOTES.

The Indian public is called upon to listen from time to time to doleful tales of Mission failure. The writers and speakers who are responsible for these false statements are usually persons whose wish is father to their thoughts. They are invariably ignorant of the facts in the case. Were it not that many earnest Christians, who are themselves uninformed, become discouraged, we could well afford to ignore the insinuations of the enemies of true religion. For the encouragement of Christian workers and the enlightenment of the uninformed we give the following extract from the general review of a single Missionary Society—the Church Missionary Society.

"The great development of the Society's Missions in the past few years may be illustrated in three ways. (1) The staff of missionaries has doubled in India and Ceylon in the past fourteen years; in Japan in ten years; in West Africa, in nine years; in East Africa and Uganda, in eight years; in the Mohammedan lands of the East, in eight years; in China, in seven years. (2) In the year 1887, when the Society began to send out unmarried women as missionaries systematically, there were twenty-two of them; now 364, whose devoted labours have greatly increased the efficiency of the Missions, and helped to multiply the results. Most important, too, has been the increase in the medical missionaries: in that same year, 16; now 61. It may be added that in the same year there were 71 University graduates on the roll; now 227. (3) Let the results at the two periods be compared, as tested by adult baptisms; then 2,600 in a year, now 9,500, a daily average of 26.

To report adequately on so expanded a work in a few minutes is impossible. The Committee can only briefly notice a few striking scenes of the past year, as illustrations of what, by the grace of God, the Society's missionaries have been able to do.

1. Among the very interesting baptismal services of the year there have been some specially calling for thankful notice. (a) Twenty-three years ago, at a time of great financial straitness, the Society undertook a Mission to the timid and almost unapproachable Bhil aborigines in the

forests of Rajputana. For many years the work seemed almost hopeless, but in 1889 the first six converts were baptized. On December 14th last, Mr. Outram (grandson of that chivalrous soldier, Sir James Outram) baptized fifty-four, a number which has more than doubled the infant Bhil Church. (b) Again, in the new Mission in the southern province of Kwang-Si, Mr. Byrde has baptized the first two converts, a Buddhist merchant and a Mohammedan teacher. (c) Again, to the first four Eskimo converts at Mr. Peck's Mission on Cumberland Sound have been added ten more. (d) Again, the most aged woman of the Nishka tribe in British Columbia, won by the influence of her grandchildren and great-grandchildren, has been baptized by Archdeacon Collison, receiving the appropriate name of Anna. (e) Again, forty-eight years ago a great riot against the Christians took place in Tinnevely. The magistrate, Mr. Thomas, afterwards a familiar figure in the C. M. S. Committee-room, rescued a missionary's baby and arrested the leader of the rioters. On November 16th last, that baby, grown-up, now the Rev. Henry Schaffter, baptized the grandson of that leading rioter a college student conspicuous for his prowess in athletics. (f) Again, on August 17th, a Mohammedan doctor, and librarian of a Moslem Institute, was baptized, and on September 28th a Mohammedan lawyer—both at Bombay, both surrounded by the perils that beset every convert from Islam, both earnestly commended to our prayerful remembrance. (g) Again, when in 1888, the Native Christians of Uganda were expelled by the Mohammedans, they fled to the country of Nkole, 200 miles off and there they were met by Mr. Stanley. Two years ago that country was occupied for the first time by the Mission; and now thirty converts have been baptized, including (on December 7th) the king himself, the prime minister, and their wives. (h) But surpassing all, perhaps, in touching interest, have been the baptisms of twenty-eight lepers. Bands of Christian lepers in Africa, India, and China, were already exhibiting the all-embracing grace of God; and now these have been added to at Abeokuta, in Bengal, in Kashmir, and in the Gond country in Central India. The present Bishop of Calcutta found twelve lepers among fifty-seven Gonds whom he confirmed in November last.

These are but a few examples out of the 9,565 adult baptisms of the year, of which 3,965 were in Uganda and 2,578 in India.

2. Among other scenes significant of substantial progress may be mentioned three in India. These were (a) the fourth Decennial General Conference of Protestant missionaries, held at Madras in December, at which, for the first time, Church of England Missions were fully represented, the S. P. G. as well as the C. M. S. sending delegates, and the Bishop of Madras taking a leading and much-valued part. The statistics compiled for this Conference, compar-

ed with the figures of the Census, strikingly exhibit the growth of Indian Christendom in the decade. the official total, 2,664,000, showing an increase of 627,000, or 30 per cent, upon the whole number, and of 80 per cent in the Protestant section of the community. (b) A Conference of leading Indian Christians from all parts held at Delhi on December 31st, under the presidency of Kanwar Sir Har-nâm Singh when it was arranged to form a Council representing the whole of Indian Christendom, which might "watch, protect, and promote the social and other interests of the community." (c) A reunion, for the first time, of former students of the Society's Lahore Divinity College, thirty years after its foundation by Bishop French. More than fifty are alive and at work in different parts of North India, and it is a striking fact that of the twenty-seven who came together on this occasion seventeen are converts from Mohammedanism, including nine clergymen.

THE MUSSOORIE CONFERENCE.

The fifth Annual Conference of Christian workers met in the Union Church at Mussoorie on the 16th September and continued in session until the 25th. The program of the Conference has already appeared in these columns. The attendance was good, and the interest was sustained to the end. For one week previous, the Missionaries held daily prayer meetings to ask for God's blessing upon this Conference and upon those who should take part in the meetings.

The work of the Conference was three-fold: 1st Bible study, three classes being taught daily. The attendance in these was 130. The second object of the Conference was to discuss subjects of practical interest among Christian workers. The third object was evangelistic. This consists in holding meetings for the benefit of young people in the schools of Mussoorie. Eight schools have opened their doors this year. On the 25th there was a special Conference for Ladies only, in which matters of special interest to women were discussed.

The interest of the Conference gathered around the practical subjects on the program. The devotional subjects for the four days of the week ending Sept 19th, were "Our Responsibility as Stewards" by Rev. J.N. Forman, who impressed upon his hearers the thought of Paul the apostle, that *we are debtors to all classes*, in the words "I am a debtor, both to the Greeks and to the Barbarians." These words he interpreted to mean in modern parlance "the people of culture and the uneducated classes." As Christians we are bound to tell the story of the Gospel to all classes of men.

Mr. H. M. Andrews gave a masterful statement of the doctrine of the Resurrection of Jesus. After stating and refuting the objections raised against the doctrine by unbelievers, he proceeded to set forth, in a positive manner, the proofs of this fundamental fact of Christian belief. We hope to see this printed in pamphlet form in both English and Urdu.

It is not often one is permitted to listen to such a

masterful setting forth of the truth concerning, "the Lamb of God in Type, prophecy and antitype." Everyone was thrilled under her eloquent presentation of the Scripture teaching concerning the person, work and vicarious suffering of the Messiah Jesus, who was the Lamb of God who takes away the sin of the world. Such a paper was most appropriately followed on Saturday by Rev. F. B. Meyer's paper on "The Holy Spirit in relation to Missionary work and Personal Life."

The four practical papers were on the following subjects: "Christian Literature in Hindi" ably discussed by Rev. T. S. Wynkoop of Allahabad. It was a great disappointment to many not to hear K. C. Banerji Esq on the subject of "Work amongst the educated." Owing to illness Mr. Banerji could not be present. His place was filled by Mr. Barber, M. A. of the Y. M. C. A. Calcutta. The discussion in this paper showed the wide spread interest in Christian teaching on the part of educated Indians, many of whom are secret believers.

The paper of Mr. E. H. M. Waller, M. A. of Allahabad, on "Social relations between Europeans and Indians," was enthusiastically received. The discussion was spirited and practical, showing (1) the need of Europeans making themselves acquainted with oriental etiquette and (2) the corresponding need of Indians studying the principles of western etiquette, the need of both parties seeking to be filled with that love and charity which will bend together in concord.

We will not say much as to Dr. Griswold's most interesting article on the "Agnihotri and Dewa Somâj." We hope to see it in print by and by. Suffice it to say that the article though incomplete was exceedingly interesting.

To be concluded next week.

HOW TO DRINK WATER.

A beginning to kidney trouble lies in the fact that people, especially women, do not drink enough water. They pour down tumblerfuls of ice water as an accompaniment to a meal, but that is worse than no water, the chill preventing digestion, and indigestion being an indirect promoter of kidney disease. A tumbler of water sipped in the morning immediately on rising, another at night, are recommended by physicians. Try to drink as little water as possible with meals, but take a glassful half an hour to an hour before eating. This rule persisted in day after day, month after month, the complexion will improve, and the general health likewise. Water drunk with meals should be sipped, as taken sparingly.—Good Housekeeping.

I have thought how careful one ought to be, to be kind and thoughtful to one's old friends. It is so soon too late to be good to them, and then one is always so sorry.—

Current Thought and Incident.

INDIAN CENSUS OF 1901.

PART I.

Some facts therefrom bearing on Social Reform.

An Address by Maurice Gregory, of London, given to Indian Social Reformers, and leading University Students, at the City College Hall, Calcutta, on Saturday, Feb. 7th, 1903. Pandit Sivamath Sastri, leading minister of the Sadharan Brahmo Samaj, in the Chair.

A fortnight ago, when I arrived in Calcutta for the fifth visit that I have paid to your great Metropolitan city and heard everywhere the familiar clang, clang, of the electric gongs of your new American street cars, I could almost imagine myself, if I shut my eyes, in New York or Chicago. We still see about your streets an occasional paliki, borne on the shoulders of four struggling coolies, carrying some old-fashioned Indian, or some ancient English gentleman or lady, who prefers that mode of travel. But most of us highly appreciate the march of scientific progress, which has given us the swift and easy electric car.

But much more wonderful to me than the distance passed between the paliki and the electric tram, is the progress in social affairs, that makes such meeting possible as the one I now have the high honour and privilege of addressing. I am an Englishman myself, but have twice visited America. On each occasion I was asked by Americans, "Well, what do you think of our country?" I replied, "I think we English people have a good deal to learn from you, and that you have something to learn from us." The almost invariable answer, slowly and thoughtfully given was, "Well, I guess that's so!" I feel just the same with regard to the friendly and cordial meeting between educated Indians and Europeans to discuss the welfare of your grand country.

The Indian Census.

But to address myself to my subject. My work has taken me into most of the great libraries of the world, and I have examined many state papers of many countries, but, next to the Survey of India, I know nothing more wonderful in political documents than the Census of India. The manner in which, every ten years, the census of your continent of nations, (for so India really is), is taken reflects the highest credit on the huge joint European and Indian staff who carry it out. Think of it! India has nearly three times the population of the Russian Empire, and more than three times the population of the whole North American Continent, and four-fifths of the population of Europe, and yet, smoothly and quickly, with hardly a hitch, this vast congeries of nations and languages called India, is successfully, and with a large degree of accuracy, numbered.

Subjects.

I propose in this paper to deal with the following subjects.—

- (a) Polygamy.
- (b) Purdah.
- (c) Child-Marriage.
- (d) Widowhood.
- (e) Education of Girls and Women.

Polygamy.

I commence with the subject of Polygamy, because it gives me a striking opportunity, at the very commencement

of my paper, to prove a point which I have just hinted at, the substantial accuracy of the Census of India.

There is a most remarkable law, which has a great bearing upon the question of polygamy; a law which is as regular as the rising and the setting of the sun; and that law is the practical equality in every part of the earth of the number of boy and girl infants, of boys and girls, and of grown men and women. For this reason a religion claiming to be universal, must, from the very nature of things, abolish polygamy from its code of ethics. Polygamy is impossible as a universal institution.

The World's Figures.

The Punjab Report, on page 199, vol. xvii, gives the following proportions of the sexes, for the four quarters of the world.

	Men & Boys	Women & Girls
Europe	100	102
Asia	100	98
Africa	100	97
America	100	97

Figures for India.

The Assam Report, on page 60, Vol. iv, gives the following figures for the leading provinces of India.

	Men & Boys	Women & Girls
Bengal	100	100
N. W. P. and Oudh	100	94
Punjab	100	86
Bombay	100	91
Central Provinces	100	103
Madras	100	103

The following figures are given for several countries of Europe, on page 60 of the Assam Report, Vol. iv.

	Men & Boys	Women & Girls
England	100	105
Germany	100	104
France	100	101
Italy	100	99
Greece	100	92

Figures for all India.

Page 235 of the Bengal Report, vol. vi, gives the figures for all India, as 96 women to 100 men.

This approximate equality of the two sexes will be found to extend throughout India into every district, every town, and generally even into every village. So is this the case, that the Government of India has been able to use the knowledge of this great vital law, for the discovery and suppression of the infanticide of girl children. If there is any great disparity between the numbers of boy and girl infants in any district, or of boys and girls generally, the Government wants to know the reason why.

We have here, in the approximate balancing of the two sexes throughout India, in accordance with a law found elsewhere throughout the world, a great proof of the general accuracy of the Indian Census.

This is still more striking if we examine the apparent departures from this rule in the case of two of the great Presidency towns. Note the following figures:

	Men & Boys	Women & Girls
Calcutta	100	50
Bombay	100	62
Madras	100	98

Now Bombay and Calcutta are both great mill-towns, and it is claimed that youths and men come in from all the surrounding country and leave their women-folk at home in the villages. If this is so, we shall find the non-workers, the young children and very old people, in Calcutta and Bombay, approximately equal, whilst the discrepancy will be in the ages between. This is precisely what we do find if we turn to vol. vii, part iv, page 42 and vol. xi, part v, page 31.

Three Reasons.

I have already shown that, as far as shown by the Census, there are 93 women and girls in India, to every 100 men boys.

Three reasons are given for supposing that these figures should be still more equal than they appear to be.

(a) A reluctance on the part of some Indian men, especially where the *purdah* is strict, to make known the full number of their women-folk. All the Census superintendents, however, decline to consider this a serious factor in the case, and give many reasons for their opinions.

(b) Infanticide of girl children. All the Census Superintendents agree in the belief that deliberate infanticide of girl children is now rare in India, but the superintendent of the Punjab Census, in vol. xvii, pages 213 and 216, deals with what may be termed the question of unconscious infanticide. After mentioning the well known fact that "alike among Mohammedans, Hindus and Sikhs there are no rejoicings on the birth of a girl," he says, "Infanticide, properly speaking, is the deliberate murder of a child at its birth, but there are other forms of the practice which consist in permitting a child to die, without any direct act towards that end. The degrees of guilt in these forms vary enormously. There may be the fullest intention to cause death, or only a half conscious hope that the child may not live." He also speaks at page 216 of "the unconscious ill-treatment of women and girls at all ages," and says, "Of all the data obtained the most significant is the mortality amongst infant girls in the years of famine."

(c) There is a third reason referred to in the Census returns, the ignorant treatment of mothers at the time of child-birth. There is no doubt that the splendid work of the *diploomes* of the Lady Dufferin Fund is beginning a reform in this direction, which will eventually spread throughout India.

A moderate estimate, based on these three reasons, will show a still nearer equality of the sex in India than already stated.

The proportion of Wives to Husbands in India.

	Husbands.	Wives.
Bengal	100	99
Punjab	100	102
N. W. P. and Oudh	100	101
Bombay	100	106
Cent. Provinces	100	104
Madras	100	106

Polygamy, limited in practice, but extensive in the harm that it does.

As already shown from the very nature of things, polygamy is of very limited extent in any part of the world. But it must not be thought that it is not a serious harm to the community on that account. It is only those who rise to the head of their people in polygamous countries, who can practice it.

These are the very last men the country can afford to have enervated and spoilt by the custom. The decay and eventual downfall of every polygamous state is absolutely

certain, however vigorous the commencement of its history.

Vol VI. page 25, of the Indian Census Report says: "The general rule among Hindus is that a man should content himself with one wife, and should not marry a second, unless the first is childless or afflicted with an incurable disease. In many cases he has to satisfy his caste *Panchayat* on these points, and obtain their permission before he may take a second helpmeet." Only four per cent of the Mohammedans are polygamists, and a much less per cent of the Hindus. As already shown, extensive polygamy is impossible.

To be continued.

IDOLATRY, A MARK OF LOW CIVILIZATION.

An *idol*, from the Greek *eidos*, form, usually denotes an image which is worshipped. Savages worship natural objects, it may be a stone, a shell, &c. In an idol there is generally some resemblance to a living being. A rude likeness may often be given by some strokes of a chisel or daubs of paint, and the object is converted into an idol. *Idolatry* means the worship of idols.

Idolatry occupies a kind of middle place in religion. It begins with lower races above barbarian, and attains its greatest development among semi-civilised nations; among the enlightened it ceases.

In Athens, a city in ancient Greece, idols were so numerous that it was said to be easier to find a god in it than a man. Of India also it may be said, "The land is full of idols." They are to be found in nearly every Hindu home.

Alleged Reason for Idolatry.—In the Vedas idols are not mentioned. The religion is a system of nature worship; fire, the sun, wind, &c., are deified. Image worship sprang up afterwards. The reason is that the ignorant need images to assist them in worship. To this the following reply has been given:

If Hindus require images in worship, it shows that they are intellectually below six hundred millions of Christians and Muhammadans. If they are so, it is because they have been reduced to this condition by their unscrupulous religious guides. But it is denied that they are necessary.

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The Hindus are naturally intelligent, and the lowest among them can conceive of God without images which are an insult to His majesty. The most ignorant do not need images to remind them of God. They cannot understand His form, for He has none. They can remember their parents when far distant; they can love a benefactor whom they have never seen. Idols are a hindrance—not a help to true worship. They give most degrading ideas of God.

Folly of Idolatry.—Idolatry has been well compared to child's play. Little children talk to their dolls as if they had life. They dress them, pretend to give them food, put them to sleep, and so forth. Grown up people do just the same. They treat their idols as living beings. They offer them food, though they cannot eat; they have different kind of music before images that cannot hear; they wave lights before what cannot see. In the cold season they furnish them with warm clothes; in the hot season they fan them; and lest mosquitoes should bite them, they place them within curtains at night.

Instead of the idols taking care of their worshippers, it is the latter who have to protect the former.

Nearly 3000 years ago the folly of idolatry was thus shown in the Bible:—

Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not,
Eyes have they, but they see not,
They have ears, but they hear not,
Noses have they, but they smell not;
Feet have they, but they walk not,
Neither speak they through their throat.
They that make them are like unto them,
So is every one that trusteth in them. *Psalms cxv. 4-8.*

The Koran uses similar arguments:

"Have they feet to walk with? Or have they hands to lay hold with? Or have they eyes to see with? Or have they ears to hear with? If ye call on them to direct you, they will not hear." *Surat al Araf.*

"Verily the idols which ye invoke, besides God, can never create a single fly, although they were all assembled for that purpose: and if the fly snatch any thing from them, they cannot recover the same from it." *Surat al Hajj.*

Hindus admit that Brahma is *nirakār*, without form. Christians say that God is spirit. A sculptor may make an image of a man's body; but can he make a representation of his soul? It is equally impossible to make an idol like God.

"To whom will ye liken me or shall I be equal? saith the Holy one. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." *Isa xl. 26.*

Degrading Effects of Idolatry—Krishna says in the Bhagavad Gita: "The mind by continually meditating on a material object becomes materialized." People who worship senseless images end by becoming like them. They are deceived and cheated by their religious teachers in every possible way, but they do not see through the fraud.

The debasing influence of idolatry is thus described by Rammohun Roy:—

"Idolatry, as now practised by our countrymen, must be looked upon with great horror by common sense, as leading directly to immorality and destructive of social comforts. There can be but one opinion respecting the moral character to be expected of a person, who has been brought up with sentiments of reverence to such beings,

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who refreshes his memory relative to them almost every day, and who has been persuaded to believe that a repetition of the holy name of one of these deities or a trifling present to his image or to his devotees, is sufficient not only to purify and free him from all crimes whatsoever, but to procure to him future beatitude.

Modern Apologies for Idolatry.—Unenlightened Hindus acknowledge that they are idolaters. A few years ago a pamphlet was published at Patna, entitled *Idolatry the Royal Road to the Palace of God*. Intelligent Hindus feel that it is indefensible and invent explanations to show that their countrymen are not idolaters.

Mr. S. B. Thakur, at a meeting in England, said that idols are only like photographs, serving to remind us of those we loved. To this Mr. Desmukh well replied: "It is true we like to retain photographs of people we love, to remind us of their form and features; but your blocks of stone or your deformed hideous brazen images, bought at a shop in the bazaar, of what sort of Divinity do they remind us?"

If Mr. Thakur had brought out to this country the image of a donkey with an ape's head on it to show to his friends as a representative of the Queen of England, this would have been an outrage against propriety infinitely less reviling than that for which he pleaded.

Rammohun Roy thus shows the falsity of the excuse:—

"Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those supposed beings; they are simply in themselves made object of worship. For whatever Hindu purchases an idol in the market or constructs one with his own superintendence, it is his invariable practice to perform certain ceremonies, called *Pran Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one: with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete; and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.

The life which by one ceremony has been brought into the idol, can by another ceremony be taken out.

Educated Hindus and Idolatry.—The ignorant majority have dragged down the educated minority to their level. It is a melancholy fact that many educated Hindus take part in idolatry ceremonies which in their hearts they despise.

The excuse is made that they do so merely to please their female relatives. Would a judge pardon a crime done to please a wife? Instead of doing so, a wife should be shown her duty to worship the one true God alone.

Women are the great supporters of idolatry. They are allowed to grow up to ignorance and their educated husbands countenance them in idolatry, instead of lovingly teaching them the worship of the one true God our Father in heaven. The reign of superstition is thus perpetuated.

To educated men idolatry, instead of being a harmless custom, is a sin strongly to be condemned; it is high treason against God.

Concluding Appeal.—Think what a glorious change it would be if the people of India, instead of bowing down to "dumb idols," worshipped the one true God, the Creator and Lord of the universe, our Father in heaven, the giver of every blessing we enjoy, and who has graciously provided a Saviour, the Lord Jesus Christ? Besides being their duty, it would be of unspeakable benefit to themselves, and would enable India to take her place among the enlightened countries of the world. *Short Papers*.

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Allahabad, Sept. 23.

The proposal to establish a new Uncovenanted Service Family Pension Fund has received the sanction of the Secretary of State. The Government of India will manage the fund in the first instance, with the assistance probably of a committee, and will also contribute 4 per cent interest on the contributions under a guarantee lasting for twenty years. The new Fund will be run quite independently of the old Fund.

RAILWAY TO KASHMIR.

Allahabad, Sept. 23.

The idea of constructing an electric railway in Kashmir has been abandoned. The present idea is to build an ordinary steam locomotive railway. Another survey with this object in view, is shortly to be carried out, probably under the direction of Mr. Baines, who lately supervised successfully the construction of the Simla section of the Simla-Kalka Railway.

THE SITUATION WORSE.

London, Sept. 24.

Telegrams from Sofia state that the situation has again become worse and is causing anxiety.

THE WAR PARTY IN TURKEY.

It appears that the Sultan, not being anxious to persist in the policy of repression of the insurrection of order, was disposed to entertain overtures from Bulgaria, but the Turkish war party is daily becoming stronger, and contends that Bulgaria is only trying to gain time, that it is impossible to keep the huge Turkish army in the field during the winter, and consequently that war is the best course.

RUSSIAN INTIMATION.

The Russian Government publishes an official Note declaring that neither Turkey nor Bulgaria will receive support from any quarter if they resist, secretly or openly, the execution of the Austro-Russian reform scheme formulated in the spring with the approval of the Powers.

ARRIVAL OF BRITISH SHIPS.

Part of the British Mediterranean squadron has arrived in Suda Bay.

CABINET RECONSTRUCTION RUMOURS.

London, Sept. 24.

The Duke of Marlborough is now mentioned as successor to Lord George Hamilton.

ANTI-EUROPEAN FEELING IN MOROCCO.

London, Sept. 24.

All Europeans, British and French alike, in the service of the Sultan have been ordered to quit Fez, their lives being unsafe owing to the hostility of the natives.

THE POWERS FOR THE STATUS QUO.The Austrian Government has published an official statement similar to the one published by Russia, and adds that if the warnings are disregarded, whatever sacrifice Turkey and Bulgaria make will be useless, as the Powers have resolved to permit no change in the *status quo*.**BULGARIAN DEMAND ON TURKEY.**

Bulgaria yesterday demanded of the Porte the withdrawal or reduction of troops on the Frontier. The Porte replied complaining of Bulgarian mobilisation.

BRITISH ATTITUDE.

Sir Nicholas O'Connor has informed the Porte that neither Turkey nor Bulgaria must expect the support of Britain in resisting the execution of reforms. The steps to give effect to reforms, he says, have been lamentably inadequate, and far more prompt and more effective measures are necessary. A corresponding intimation has been made to Bulgaria.

THE RUMOURS ABOUT LORD MILNER.

London, Sept. 25.

It is understood that Lord Milner has declined to join the

Cabinet, but fresh pressure is being applied. If he takes the Secretaryship for the Colonies, the Duke of Marlborough will probably be Under Secretary for India.

THE OBJECT.

London, Sept. 26.

The *Times* says that the significance and usefulness of the Viceroy's visit to the Persian Gulf is beyond doubt, and is the natural sequel to Lord Lansdowne's declaration on the 6th May last, which the *Times* lengthily discusses, mentioning the various questions upon which consultation on the spot between the Viceroy and Sir Arthur Hardinge is desirable. Moreover, the presence of two high officials of the Empire travelling in befitting state cannot fail to impress on the Chiefs and peoples of the Gulf our determination to retain pre-eminence in that quarter.

TURKISH REFORMS.

London, Sept. 26.

The Sultan has appointed a Reform Commission, consisting of one Muslim and four Christians, besides Hilmi Pasha as president.

TURKISH MOBILISATION.

London, Sept. 27.

Although a calmer feeling prevails among the officials at Constantinople in the hope of a direct understanding between Turkey and Bulgaria, the Porte continues its preparations. Sixty-four battalions are mobilising in Asia minor: thirty-two proceed to Salonika, and the remainder to Adrianople.

INSURGENTS' PROCESSION IN SOFIA.

The Macedonian Committee arranged an imposing procession at Sofia to-day, with black banners bearing the portraits of fallen leaders.

SERBIAN NATIONALITY IN TURKEY.

The Sultan has greatly pleased the Servians by an irade recognising Serbian nationality in Turkey. The question has been pending for nine years.

BRITAIN ON REFORMS.

London, Sept. 28.

The British intimation to Bulgaria mentioned on the 25th instant, adds that Britain is pressing the Porte to apply the Austro-Russian reforms more efficaciously, and is also consulting with the other Powers regarding the possibility of introducing other measures more fitted to remedy the present state of things.

TURKEY'S REFORM COMMISSION.

The Christian members of the Reform Commission appointed by the Porte, referred to on the 26th instant, are men of no standing, and simply tools of the Government.

ANOTHER BULGARIAN MISSION TO THE PORTE.

The Bulgarian Government is again sending M. Natchevich, former member of the Ministry, on a special mission to Constantinople. M. Natchevich in May last was sent on a similar mission to sound the Porte with a view to arriving at an understanding.

THE SOFIA DEMONSTRATION.

The demonstration at Sofia on Sunday was orderly and imposing, and an unmistakable proof of great sympathy with the revolutionists and a determination to support them.

DEPUTATION TO THE BULGARIAN PREMIER.

London, Sept. 29.

A deputation from Sunday's demonstration at Sofia afterwards waited on the Premier and asked him whether the Government would help the Macedonians. The Premier replied that the Government would continue the policy which they conceived to be the best for the interests of Bulgaria.

The deputation declared the reply was not satisfactory to the people.

PUBLIC OPINION IN EUROPE.

There is much outcry, especially in western Europe, at the indifference of the Powers, who, in the presence of the bloodshed in the Balkans, are content to support Austria and Russia in insisting on a scheme of reforms which have long proved to be derisory. It is hoped that some scheme of European control will be the outcome of the meeting between the Tsar and the Emperor of Austria.

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